(rice wrapped in coconut leaves and then boiled), one plate of cooked rice, and four bamboo containers of tuba made from either the coconut or ediok palms.[20] 241 574 801

Guests normally do not participate in the offering but stand or sit around the edges of the field. Some women may be inside the house preparing food for the meal that follows the ceremony. If the caingin owner feels confident, he may conduct the ceremony himself. Otherwise he will request a man well-versed in the ritual to make his offering. The "speech" given during the brief ritual, however, appears to be an improvisation and not a recitation that requires a nimble memory. Yet many people do not wish to perform the ceremonies for the loto or the dulot because they believe any mistakes might offend the unseen spirits they seek to please. 241 574 241 537

The ceremony is always conducted by a man. No cases were reported of a woman who made the loto or dulot; this is interesting because the magical rites connected with lowland agriculture are normally performed by women. The man goes to the center of the caingin and stands by by the table. Speaking to the spirits and kalags (souls) of the parents or relatives of the caingin cultivator, he invites them to dine on the proffered food. The specialist may repeat his invitation in a whisper or speak loudly. According to one female informant, what is said usually is: 241 537 [790] [462] 241 537 788

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[20] The Magahats offer one chicken, seven tilad, seven rice cakes, seven tinostos, two glasses of tuba, and three candles. Oracion, op. cit., p. 59-60.

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> Here is tuba, here is loto, binaluksan, bina-ang, tilad, tinostos, tinigol [tigol] eggs and roasted chicken. Here are the things that we offer, the fruit of our labor. We have now fulfilled and we hope that next year the crop will be as good as this year. You that have lived here before don't be surprised at us who live here now. And if we are working here don't be surprised either.[21]

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When the ceremonies are finished the food is taken from the caingin to the owner's house or temporary shelter. Before the offering and the other prepared food are eaten a rosary is said by the women. This is a Catholic addition to the original ceremony.[22]

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Inside the house a large winnowing basket (niggo) is filled with cooked rice. In the center of the heaped rice are stuck many rice heads harvested from the caingin. All the people present eat some of the rice. No rice may be returned to the pots; it is believed if this happens the next harvest will not be abundant. Souls of the caingin cultivator's parents and relatives are invited to partake and are requested to make future harvests plentiful and to give the cultivator and his family good health and long life.

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[21] The original text is: "Niay tuba, niay loto, binaluksan, bina-ang, tilad, tinostos, tinigol, itlog, manok inasal. Niay naman ning among ibulang among abut nakatuman naman in bason podlaman inaron ug maayo gihapon, kamong namoyo dinhi sa una dila lawan ikatingala kaning gapoyo dinhing bagohanay laman. Ug magtrabaho ini dinhi ayaw laman mi ug kiatingola."

[22] It is interesting to note that the Magahat ceremony makes no mention of the souls of the cultivator's parents or relatives. It might be supposed that the addition of the souls to the loto described above is due to Catholic influence. This is probably not the case since the pre-Hispanic Filipinos had well-developed concepts regarding the worship and placating of their dead. Oracion, op. cit., pp. 57-62.

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796 527 A somewhat distinct feature of some *vesperas* afternoon programs is the "Civic" or "Inaugural" parade of the winning candidates of the beauty contest. Floats are entered in the parade by various groups within the community, e. g. schoolteachers, municipal employees, etc. A religious procession was listed in some of the fiesta programs for late *vesperas* afternoon, although the writer did not observe such a procession on this day at the fiesta attended. Several programs also stated a Holy Rosary would be held in the late afternoon in the church or chapel. This is a fairly common feature (although often omitted from the printed programs) since *vesperas* is normally the ninth and last of the pre-fiesta *novena* prayers. There may be more fireworks around six o'clock, although there are fewer fireworks in the fiesta today owing to recent government restrictions levied [177] against their importation. It seems that the use of fireworks during the fiesta is a Chinese addition.

527 537 The proclamation dance *vesperas* evening may begin as early as six p. m. The admission charge for the dance is lower than for the Coronation Ball held *kahologan*, averaging ₱1.50 to ₱2.00. This price is one indication that the Proclamation Dance is not considered such a gala and important affair as the Coronation Ball. Normally, both in the *barrio* and *poblacion*, women are admitted free to these dances "to attract the men," who must pay. There is a program which includes the presentation to the audience of winners of the beauty contest. A local speaker introduces the proclamation guest orator who is normally a provincial official, a prominent attorney, or an affluent citizen of Dumaguete. Sometimes the local congressman may be the speaker but not as frequently as for the Coronation Ball. The most important speaker is usually reserved for the most important dance, the Coronation Ball.

527 535 437 The program for the Proclamation dance may include prizes for the best tango, bee-bop, rhumba, calypso couples, "surprise" numbers, and other entertainment. One fiesta program stated that an auction of "bouquets" for the "Fiesta Muse" would be held, the *poblacion* counterpart of the *barrio* fiesta custom of "selling flowers" at their dances.[8] The dance may continue until after midnight; one fiesta program stated the dance would last from six in the evening to six the following morning.

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[8] During the pre fiesta and fiesta dances in Barrio Caticugan, one flower was auctioned to the highest bidder, who was permitted to dance for one dance with the local belle the flower represented, while the people watched. Often three or four flowers would be auctioned during the dance, the money collected being used to finance the fiesta. This custom was more frequently observed at *barrio* than *poblacion* fiestas.

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527 and going, the athletic games and contests are resumed. The older folks may take a siesta, visit or gossip with friends and relatives, or play mah-jong. If the *poblacion* is near a large river there may be aquatic sports. The gambling never stops, but continues night and day. Cockfights are held.

796 Between five and six, the religious procession occurs. The figure of the patron saint is carried outside the *poblacion* church, after a brief service, and slowly taken on a platform around the *poblacion*, under the four arches when they exit. In one *poblacion* the writer remarked about the absence of the arches and was informed this was *not* a *barrio* fiesta. The patron saint is followed by the priests who are visiting the local priest, and by the people, mostly women and children who often hold lighted candles and sing hymns. The procession returns to the church where another short service is held before the people disperse. Another fireworks display may be held at the end of the procession.

527 535 The Coronation Ball begins around seven or eight p.m. in the auditorium (the school building) or the outdoor dance hall (usually the *poblacion* plaza). The admission prizes varies from ₱2.00 to ₱3.00. Ladies are admitted free as is the custom. However, if a man brings more than two ladies, he is charged for his additional female companions.

At the Coronation Ball the "Queen" and her "Princesses" are installed. The new Queen may be crowned by the Queen of the previous year and some *poblacions* have torch parades to escort the Queen from her residence to the dance. There is an introductory speech by a local official of the *poblacion* to introduce the guest speaker. The Coronation Ball speaker is quite frequently the congressmen of the district in which the *poblacion* is located, the governor, or a choice from other top provincial officials. Normally the congressman of Negros Oriental province speak at these fiestas in their own districts, although this is not always the case. After the crowning of the Queen of the fiesta, there may be a "Parade of the Royal Family," and the prizes and trophies are awarded to the winners. Contests are held for the best tango, mambo or waltz couple, and vocal solos or orations are given. When the program is over, the dance continues into the early hours of the following morning. The Coronation Ball is usually the fiesta climax for the young people who dance gracefully and tirelessly almost until dawn.

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527 666 The fiestas have a political function, particularly those held in the cities, *poblacions* or larger *barrios* located along the National Road. The small *barrio* fiesta, such as that at Caticugan, rarely has such a func-